Fazaael-E-Aamaal

Aur

Eteraazaat Ka Ilmi Jaaezah

TAALEEF :
Munaazir-e-Islam, Hazrat
Maulana Md. Ilyas Ghumman Saheb
Daamat Barakatuhum,

KHALEEFAH-E-MAJAAZ,

Aarif Billaah, Hazrat Aqdas Maulana Shah
Hakeem Md. Akhtar Saheb Daamat Barakaatuhum

Qutb-ul-Asr, Murshid-ul-Ulama, Hazrat Aqdas Maulana
Syed Md.Ameen Shah Rahmatullaahi Alaih

ناشر: مکتبہ کلیمیہ
درگاہ یوسفین چوراہا، ناپلی، حیدرآباد
Yeh kitab hamare yahan Urdu mae bhi dastiyab hae.
یہ کتاب ہمارے یہاں اُردو میں بھی دستیاب ہے۔

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Nahmaduhu wa nusalli alaa Rasoolihil Kareem

ARZ-E-MUALLIF

Alhamdu Lillaah Shaikh ul Hadees Hazrat Maulana Zakariyya rehmatullaahi alaih [1], ki kutub Fazaael-e-Aamaal, Fazaael-e -Sadaqaat ko Allah Ta'ala ne sharf-e-qubooliyat se nawaaza hae. Yeh unke ikhlaas hi ka nateejah hae ke aaj poori dunya me in kitaabon ko padha aur suna jaa raha hae (2), Aur bi-fazlillaahi Ta'ala kai zabaano me inke tarjume bhi ho chuke haen. Is mukhtasar risale me in kitaabon par jo beja eteraazaat kie gae haen unme se jo qaabil-e-jawaab eteraazaat the unka mudallal jawaab dene ki saee ki gai hae. Allah Ta'ala isko apni baargaah me qubool va manzoor farma kar baais-e-hidaayat aur itmenaan banaae ..... Aameen.

(1) Mashhoor ghaer-muqallid aalim, Irshaad ul Haq Asari sahib ne Hazrat Shaikh (r.a.a.) ko in alqaabaat se yaad kiya hae. "Baqiyyatus Salaf Hujjatul Khalaf Ash-Shaikh Al-Allaamah Muhammad Zakariyya Al-Kandhalwi Shaikhul Hadees".

(Imam Bukhari par baaz eteraazaat ka jaaeza, P:94)

(2) Iska eteraaf mashhoor ghaer-muqallid aalim, Taabish Mahdi ko bhi hae, likhta hae: "Aap mulk ki kisi bhi masjid me chale jaaen wahaan log aap ko subah va shaam Tableeghi Nisaab hi ki tilaawat karte hue milenge"

(TableeghiNisaab ek mutaalea, P:15)

ETERAAZ:

Fazaael-e-Aamaal us waqt likhi gai jab Shaikh ul Hadees sahib rehmatullaahi alaih ko Doctoron ne dimaaghi kaam se rok diya tha. Hazrat Shaikh (rh) khud likhte haen:-

"Safar 1357 Hijri me ek maraz ki vajah se chand roz ke liye dimaaghi kaam se rok diya tha to mujhe khayaal hua ke in khaali ayyaam ko is baa-barkat mashghale me guzaar doon".

(Fazaael-e-Aamaal,P:8, Risalah Hikaayat-e-Sahaaba [Rz]).

JAWAAB:

Motariz ne dajl va fareb se kaam lete hue is mazkoorah ibaarat ko poori kitaab par chaspaan karne ki naakaam koshish ki hae, haalaanke Fazaael e Aamaal mukhtalif rasaael ka majmooah hae aur yeh rasaael mukhtalif awqaat me likhe gae, masalan:-

Hikaayat-e-Sahaaba(r).	Shawwaal 1358 Hijri
Fazaael-e-Quran	Zilhijjah 1348 Hijri
Fazaael-e-Namaaz	Muharram 1358 Hijri
Fazaael-e-Zikr	Shawwaal 1358 Hijri
Fazaael-e-Tableegh	Safar 1350 Hijri
Fazaael-e-Ramazan	Ramazan 1349 Hijri

Hazrat Shaikh (rh) ne beemaari ki haalat me sirf risaalah "Hikaayat-e-Sahaaba" likha tha. Baaqi 5 rasaael haalat-e-sehat me likhe the. Lekin motariz ne dajl wa fareb ka muzaahera karte hue yeh saabit karne ki koshish ki hae ke tamaam rasaael haalat-e-beemaari me likhe gae haen aur

beemaari bhi aesi jiska taalluq dimaagh ke saath tha haalaanke aesa nahi.
Hazrat Shaikh (rh) ka dimaagh bilkul tandrust aur sahi saalim tha, beemaari kuch aur thi jiski taraf Hazrat Shaikh (rh) ki apni yeh ibaarat "ek maraz ki vajah se" waazeh ishaarah kar rahi hae. Ab voh maraz kaon sa tha, Hazrat Shaikh (rh) khud uski wazaahat farmaate haen ke voh nakseer ka maraz tha, Dekhie : (Aap Beeti:176/1). Kutub-e-Fazaael par ishkaalaat aur unke jawaabaat, P:25)
Motariz se ham poochhte haen ke Risaalah Hikaayat-e-Sahaaba (r)" me kaon si aesi baat hae jo Quran va Sunnat ke khilaaf hae, agar voh koi aesi baat saabit nahi kar sakta jo Quran wa Sunnat ke khilaaf ho to phir voh hamaare Shaik (rh) ki karaamat ka eteraaf kare, ke unhone haalaat-e-beemaari me itna umdah risaala likha hae, agar tandrust hote to phir kaesa likhte.

ETERAAZ

Fazaael-e-Aamaal aur Fazaael-e-Sadaqaat me kuch hadeesen aesi bhi haen jinka Hazrat Shaikh (rh) ne koi hawaala pesh nahi kiya, aur jo hadees baghaer hawaale ke ho, vo mazboot nahi hoti.

JAWAAB

Iska jawaab Hazrat Shaikh (rh) ne khud "Fazaael-e-Quran" ke shuru me tahreer kiya hae, likhte haen.
“Is jagah ek zaroori amr par mutanabbe karna bhi laa budda hae, voh yeh ke mae ne ahadees ka

hawaale dene me Mishkaat, Tanqeeh ur Ruwaat, Mirqaat aur Ahyaa ul uloom ki sharah aur Munziri ki Targheeb par etemaad kiya hae, aur kasrat se un se liya hae. Is liye unke hawaale ki zaroorat nahi samjhi, albatta unke alaawah kaheen se liya hae to uska hawaala naql kar diya hae".

(Fazaael-e-Aamaal, P:208)

Hazrat Shaikh (rh) ki ibaarat bilkul waazeh hae ke eteraaz karne waalon ko jis hadees ka hawaala na mile voh in mazkoorah 5 kitaabon ki taraf muraajiat karen, agar voh hadees wahaan na mile to phir Hazrat Shaikh (rh) ko qusoorwaar thehraaen warna beja eteraazaat se gurez karen kyunke beja eteraazaat karna akhlaaq-e-hasanah ke munaafi haen.

ETERAAZ

Hazrat Shaikh (rh) ne Hazrat Hanzalah (rz) ke waaqiaat me tazaad bayaan kiya hae. Ek waaqie me Hazrat Hanzalah (rz) ke beewi bachchon ka zikr hae aur doosre waaqie me zikr hae ke nai shaadi hui thi, ghusl-e-janaabat bhi na kar paae the ke shaheed ho gae.

JAWAAB

Eteraaz karne waalon ka mutaalea satahi hae, unko yeh nahi pata ke ek naam ke bohat saare log hote haen, asl me Hanzalah (rz) 2 haen, ek Hanzalah ibnur Rabee (rz) jo kaatib-e-wahi the aur doosre Hanzalah ibn Maalik (rz) haen jin ko farishton ne ghusl diya tha. Dekhie:

(Mirqaat, Sharah Mishkaat, 60/5, Li Mulla Ali Qaari Hanafi [rh], Haashiyah Mishkaat,P:197, Al-Isaabah Li Ibn Hajar Asqalaani [rh], 359/1).

Lehaaza Hazrat Shaikh [rh] ke kalaam me kisi qism ka koi tazaad nahi hae.

ETERAAZ

Fazaael-e-Aamaal aur Fazaael-e-Sadaqaat me kuch ahadees zaeef bhi haen.

JAWAAB

Muhaddiseen ka usool hae ke zaeef hadees fazaael me motabar hae.

* Imam Navavi Shaafai [rh], Shaareh Muslim farmaate haen: Muhaddiseen aur Fuqaha aur unke alaawah Ulama ne farmaaya hae ke zaeef hadees par amal karna fazaael aur targheeb aur tarheeb me jaaez aur mustahab hae jabke vo hadees man-ghadat na ho.

Isi usool ko mundarijah-zael hazraat bhi likhte haen

Mulla Ali Qaari Hanafi (rh)
(Maozooaat-e-Kabeer, P:5 aur Sharhun Niqaayah: 9/1)
Imam Haakim Abu Abdullah Naishapuri (rh)
(Mustadrak Haakim: 490/1)
Allaamah Sakhaawi (rh) (Al-Qaul ul Badee, P:196)
Hafiz Ibn Taimiyah Hanbali (rh) (Fataawa: 39/1)

Ghaer-Muqallideen banaam Ahl-e-Hadees hazraat bhi isi usool se muttafiq haen.

*Chunaanche Shaikh ul Kul Miyan Nazeer Hussain sahib Dehalvi (rh). (Fataawa Nazeeriyaah:265/1)
* Nawab Siddiq Hasan Khan sahib [rh].
(Daleel ut Taalib alal mataalib: p.889)

(inka shumaar ghaer-muqallideen ke akaabir me hota hae ba-hawaala "Aap ke masaael aur unka hal, Quran wa Sunnat ki raoshni me".
(taaleef Mubashir Ahmad Rabbaani: 181/2)
* Maulana Sana ullah Amritsari [rh].
(Akhbaar ul Hadees, 15 Shawwaal, 1346 Hijri)
* Hafiz Md.Lakhwi [rh]. (Ahwa0.al ul Akhras:6)
* Maulana Abdullah Ropadi sahib [rh].
(Fataawa Ahl-e-Hadees:473/2)

Hazrat Shaikh [rh] bhi isi usool ko tahreer farmaate haen

"Akheer me is amr par tambeeh bhi zaroori hae ke hazraat-e-muhaddiseen [rz] ajmaaeen ke nazdeek fazaael ki riwaayaat me tawasso hae aur maamooli zof qaabil-e-tasaamoh (hae), baaqi Sufiah Kiraam [rh] ke waaqiaat to tareekhi haesiyat rakhte hi haen aur zaaher hae tareekh ka darja hadees ke darje se kaheen kam hae".
(Fazaael-e-Aamaal: p.384, Risaalah Fazaael-e-Namaz, Baab 3, Nahwahu, Kutub-e-Fazaael par ishkaalaat aur unke jawaab No.65, Fazaael-e-Durood, p.56)

NOTE

Hazrat Shaikh (rh) ne agar koi zaeef hadees naql bhi ki hae to uske naql karne ke baad Arabi me saath hi likh diya hae ke yeh hadees zaeef hae, Hazrat Shaikh (rh) ne to badi hikmat aur baseerat se kaam liya hae, is liye ke kisi hadees ko sahih ya zaeef kehna, yeh fan Ulama ke mutaalliq hae, Hazrat Shaikh (rh) ne (jis ka kaam usi ko saajhe) par amal karte hue is ko Arabi me likha taake awaam-un-naas is behas me dakhal-andaazi

na kar saken aur jo baaten awaam ke mutaalliqa theen, unko Hazrat Shaikh (rh) ne Urdu me likha taake kisi ko samajhne me diqqat na pesh aae aur yeh bhi zehan-nasheen rakhen ke Hazrat Shaikh (rh) ki mazkoorah-baala ibaarat se yeh mafhoom bhi nikalta hae ke Hazrat Shaikh (rh) ne sirf maamooli zof waali ginti ki chand riwaayaat naql ki haen.

Fazaael-e-Aamaal ki Ek Hadees par Eteraaz Aur uska Mufassal Jawaab

Huzoor-e-Aqdas (saws) ka irshaad hae ke Hazrat Adam alaihis salaam se jab voh laghzish ho gai (jis ki vajah se jannat se dunya me bhej die gae to har vaqt rote the aur dua va istighfaar karte rehte the), ek martaba aasmaan ki taraf munh kiya aur arz kiya Ya Allah! Muhammad (saws) ke waseele se tujh se maghfirat chaahta hoon; wahi naazil hui ke Muhammad kaon haen? (jin ke waaste se tum ne istighfaar ki); arz kiya ke jab aap ne mujhe paeda kiya tha to mae ne arsh par likha hua dekha tha Laa Ilaaha Illallaah, Muhammadur Rasoolullaah, to mae samajh gaya tha ke Muhammad (saws) se oonchi hasti koi nahi hae jis ka naam aap ne apne naam ke saath rakha; wahi naazil hui ke voh Khaatamun Nabiyyeen (saws) haen, tumhaari aulaad me se haen, agar voh na hote to tum bhi paeda na kie jaate.

(Akhrajahu At-Tabraani fis Sagheer, wa Al-Haakim wa Abu Nayeem, wa Al-Baihaqi kilaahuma fi Ad-Dalaail wa Ibn Asaakir fi Durr wa fi Majmaiz Zavaaid, kaza fi Fazaail-e-Aamaal, p.497)

ETERAAZ KI SHIQQ-E-AWWAL

Yeh riwaayat zaeef balke maozoo (man-ghadat) hae.

JAWAAB

Yeh riwaayat maozoo hae, is ko to ham tasleem nahi karte, baaqi raha ke yeh riwaayat zaeef hae to yeh zof aesa nahi ke is riwaayat ko fazaael me bhi zikr na kiya jaae jabke mundarijah zael Ulama-e-Kiram ne is hadees to qaabil-e-hujjat qaraar diya hae.

Mundarijah zael Muhaddiseen-e-Kiraam ne is riwaayat ko sahih likha hae

* Allaamah Qastalaani (rh).
(Al-Mawaahib-ul-Ladunniah, 515/2)
* Imam Baihaqi [rh]. (Dalaail-un-Nubuwwah)
* Imam Haakim [rh]. (Mustadrak Haakim)
* Allaamah Sabaki [rh]. (Shifa us Siqaam)
(Ba hawaalah Tahqeeq Maslah-e-Tawassul, p.66)

ETERAAZ KI SHIQQ-E-SAANI

"Yeh hadees Quran ke khilaaf hae"Quran-e-Kareem se saabit hae ke Hazrat Aadam alaihis salaam ko Allah Ta'ala ki taraf se chand kalimaat ata kie gae jin ko unhone padha to Allah ne unki taubah qubool kar liya (Suratul Baqarah, Ayat No.37), aur is hadees se saabit hota hae ke Hazrat Aadam alaihis salaam ne Huzoor (saws) ka waseelah diya to phir unki taubah qubool hui. Lehaaza yeh hadees Quran ke khilaaf hae.

JAWAAB

Quran-e-Kareem ko samajhne ke lie ham Hazrat Muhammad Mustafa (saws) ke mohtaaj haen aur Aap (saws) ka farmaan Quran ke khilaaf nahi ho sakta balke Quran ki tafseer hota hae. Hazrat

Aadam [a.s] ko Allah Ta'ala ne chand kalimaat ata kie, is ka eteraaf motariz ko bhi hai, chand kalimaat ka ata hona yeh nemat hae, basa awqaat nemat kisi amal ke badle me milti hae.

Sawaal yeh hae ke yeh nemat Hazrat Adam [a.s] ko kis amal ke badle me mili, is baare me Quran-e-Kareem me koi saraahat nahi albatta is hadees me us amal ki wazaahat hae ke Hazrat Aadam [a.s] ne (rone dhone aur taubah istighfaar) ke saath saath Huzoor (saws) ka waseelah bhi diya to phir Allah Ta'ala ne chand kalimaat ata kie jin ko unhone padha to Allah Ta'ala ne un ki tauba ko qubool kar liya, to saabit hua ke yeh hadees Quran ke khilaaf nahi balke Quran ki tafseer hae. Allah Ta'ala sab ko fahm-e-saleem ata farmaae (Aameen summa aameen).

(Mulakhkhas az Tafseer Fathul Azeez: 183/1, Li Shah Abdul Azeez Muhaddis Dehlwi [rh]).

Is Hadees ko darijah zael Mufassireen-e-Kiraam ne mazkoora Aayat ki tafseer me bayan kiya hae

Tafseer Durr-e-mansoor Lissuyuti,
Tafseer-e-Haqqi,
Tafseer-e-Saalabi Li Abi zaid Abur Rahman mohammed maqloof [rh].

TANBEEH

Asl me is ḥadees par eteraaz Waseele ki wajah se kiya gaya hae. Lehaaza Mukhtasaran Waseele ki haqeeqat bhi darj ki jaati hae.

Waseele ki aqsaam ka ijmaali khaakah

Waseelah

BIL AMALIS SAALIH
Kisi nek amal ka waseelah dena
Yeh waseelah bil-ittefaaq jaaez hae.

Is ki daleel: Hadees-e-Ghaar. Bani Israaeel ke 3 aadmi ghaar me daakhil hue. Ghaar ka munh chataan girne se band ho gaya. Teeno ne apne apne amal ka waseelah diya aur Allah Ta'ala ne unko us museebat se najaat di.

(Bukhari:883/2, Muslim: 353/2)

BIZ ZAAT
Kisi Shakhsiyat ka waseela dena

Dunya me maojood shakhsiyat ka waseela dena: Waseele ki yeh soorat hi bil-ittefaaq jaaez hae. Daleel: Hazrat Umar[rz] ne Hazrat Abbas [rz] ka waseelah diya. (Bukhari:137/1) Hazrat Ameer Muaaviyah [rz] ne Yazeed ibn Al-Aswad Al-Jurashi ka waseelah diya (ba hawaala Ziyaaratul Quboor wal Istinjaad bil Quboor Li Ibn Taimiyah, p.113, Al-Bidaayah wa An-Nihaayah Li Ibn Kaseer [rh]: 324/8, Mukhtasar ul Fataawa Al-Misriyyah Lil Allaamah Badruddin Baali [rh], p.196)

Us shakhsiyat ka waseelah dena jo dunya me maojood nahi: Waseele ki is soorat ka inkaar ba qaol Allaamah Taj uddin Sabaki Shaafai rehmatullaahi alaih ke sirf Hafiz Ibn Taimiyah [rh] ne kiya hae, vo farmaate haen: Tawassul ka inkaar salaf wa khalaf me se kisi ne nahi kiya siwaae Ibn Taimiyah ke (ba hawaala Shaami: 350/5. nahwahu shifa-us-siqam:120, Roohul ma'ani: 126/6).

Waseelah biz-zaat ka Hukm
Aur uski Haqeeqat

Hazraat Ambiya alaihimus salaam aur aulia-e-izaam aur sulaha-e-kiraam ke waseele se Allah Ta'ala se dua maangna shar'an jaaez, balke qubooliyat-e-dua ka zaria hone ki vajah se mustahsan aur afzal hae. Quran-e-Majeed ke ishaaraat, ahadees-e-mubaarakah ki tasreehaat aur jamhoor-e-ahl-e-sunnat wal jamaat khusoosan akaabireen-e-Ulama-e-Deoband ki ibaaraat se is qism ka tawassul bila-shubha saabit hae aur tawassul ko muassir-e-haqeeqi bhi na samjha jaae ke is ke baghaer dua qubool hi nahi hoti. Baaqi Tawassul ka yeh matlab bhi nahi ke ambia alaihimus salaam aur aulia-e-kiraam rahimahumullaah se apni haajaten maangi jaaen aur un se istighaasah aur faryaad ki jaae jaesa ke baaz jaahel logon ka tareeqa hae kyunke yeh waaqai shirk hae aur is se ehteraaz zaroori hae.

Waseelah biz-zaat ki Haqeeqat
az Hazrat Maulana Ashraf ali thaanwi rh

Tawassul ki haqeeqat yeh hae ke Ae Allah! falaan shakhs mere nazdeek aap ka maqbool hae aur maqbooleen se mohabbat rakhne par aap ka waada-e-mohabbat hae Al-Mar'u ma'a man ahabb, pas mae aap se us rehmat ko maangta hoon. Pas tawassul me yeh shakhs apni mohabbat ko

Aulia- Allah ke saath zaaher karke us mohabbat par rehmat wa sawaab maangta hae aur mohabbat-e-Aulia-Allah ka moojib-e-rehmat aur sawaab hona nusoos se saabit hae. (Anfaas-e-Eesa ba hawaalah tahqeeq maslah-e-tawassul: p.7)

Neez farmaate haen: "Was saalisu dua ullaahi bi barakati haazal Makhlooqil-Maqbooli wa haaza qad jawwazahul Jamhoor..... Aur Tawassul ki teesri soorat yeh hae ke kisi makhlooq ki barkat ke saath Allah Ta'ala se maange aur ise jamhoor-e-Ulama-e-Kiraam ne jaaez qaraar diya hae."

(Bawaadirun Nawaadir, p.761)

Jo Shakhsiyat Dunya me Maojood nahi, uska Waseelah dena Jaaez hone ki Daleel Quran-e-kareem se

"Aur jab pohnchi un ke paas kitaab Allah Ta'ala ki taraf se, jo sachchaai bataati hae us kitaab ko jo un ke paas hae aur pehle se fatah maangte the kaafiron par ... (Suratul Baqarah, ayat No.89)

Hazrat Allaamah Syed Mahmood Aalosi [rh], Mufti-e-Baghdad likhte haen

Yeh aayat-e-kareemah Banu Quraizah aur Banu Nazeer ke baare me naazil hui hae voh Aus aur Khazraj ke khilaaf Aanhazrat (saws) ki be'sat se pehle Aap (saws) ke waseele se fatah talab kiya karte the jaesa ke Hazrat Ibn Abbas [rz] aur Qataadah rehmatullahi alaih farmaate haen.

(Tafseer Roohul Ma'ani: 320/1)

Allaamah Mahalli [rh] is Aayat ki Tafseer me likhte haen

Aap (saws) ki be'sat se pehle Yahood kaafiron ke khilaaf Allah Ta'ala se madad maangte the aur yeh kehte the ke Ae Allah! hamaari madad kar dushman ke khilaaf aakhri Nabi (saws) ke waaste se.... (Tafseer Jalaalain, p.12)

Yahi Tafseer mundarijah-zael kutub me bhi mazkoor hae

* Tafseer Kabeer :180/3
* Tafseer Ibn Jareer Tabari : 455/1
* Tafseer Baghawi : 58/1
* Tafseer Qurtubi : 27/2
* Tafseer Al-Bahrul Muheet : 303/1
* Tafseer Ibn Kaseer : 124/1
* Tafseer Abis Saood : 128/1
* Tafseer Mazhari :94/1
* Tafseer Roohul Ma'ani :319/1
* Tafseer Ibn Abbas (raziallahu anhu) : p.13
* Tafseer Khaazin:64/1
* Tafseer Madaarik :32/1
* Tafseer Durre Mansoor :88/1
* Tafseer Tabseer ur Rahman Arabi: 52/1
* Tafseer Safwatut Tafaaseer :77/1
* Tafseer Azeezi : p.329
* Tafseer Mauzihul Quran : p.15
* Tafseer Ma'ariful Quranaz:177/1
  az Maulana Md.Idrees sahib Kandhalwi [rh]

* Tafseer Jawaahirul Quran az Maulana Ghulam ullah Khan sahib [rh]: p.49
* Al-Manhatul Wahabiyyah li Allaamah Daud ibn Sulaiman al-Baghdadi Al-Hanafi [rh]: p.31

Tanbeeh

Usool-e-Fiqh me yeh likha hae ke Allah Ta'ala aur Janab Rasool-e-Kareem (saws) agar pehle logon ki shariaton ko bila inkaar ke bayaan karen to woh ham par bhi laazim haen.. (Noorul Anwaar: p.216)
(is zaabte ko muallif Taskeenul Quloob ne p.76 me aur muallif Nidae Haq ne p.101 par tasleem kiya hae)

Tanbeeh

Huzoor (saws) dunya me maojood nahi the, Yahood ne aap ka waseelah diya jis ko Allah Ta'ala ne bila nakeer zikr kiya aur Rasool-e-Kareem (saws) se bhi is waseele ka kaheen radd manqool nahi, lehaaza Huzur (saws) ab bhi dunya me maojood nahi haen, lehaaza is aayat ki roo se Aap (saws) ka waseela dena ab bhi jaaez hae.

Hazrat Osman ibn-e-haneef [rz] se Waseele ka Jawaaz

Ek shakhs Hazrat Usman ibn Affaan [rz] ke paas ek zaroori kaam ke silsile me aaya jaaya karta tha aur Hazrat Osman [rz] (ghaaliban ba wajhe masroofiyat) na to uski taraf tawajjoh farmaate aur na uski haajat baraari karte. Voh shakhs Osman ibn Haneef [rz] se mila aur us ki shikaayat ki to unhone farmaaya ke wazu ki jagah jaao aur

wazu karo, phir masjid me jaa kar 2 rakat padho, phir kaho ae Allah! Mae tujh se sawaal karta hoon aur Hazrat Muhammad (saws) ke waseele se teri taraf mutawajjeh hota hoon jo Nabi ur Rehmah haen. Isi riwaayat ke aakhir me is ki tasreeh hae ke us shakhs ne aesa hi kiya aur dua ki barkat se Hazrat Osman ibn Affaan [rz] ne us ki taazeem va takreem bhi ki aur us ka kaam bhi poora kar diya. (Mojam Sagheer wa Shifa us Siqaam, p.124, 125 wa Wafa ul Wafa: 420, 421/2).

* Imam Tabraani [rh] farmaate haen Walhadeesu Sahih, ke yeh hadees-e-sahih hae.
(Mojam Sagheer: p.104)
* Allaamah Munziri rehmatullaahi alaih bhi unki taaeed karte haen. (At-Targheeb wat Tarheeb: 242/1)
* Allaamah Ibn Hajar Makki [rh] farmaate haen: Rawaahu At-Tabraani Bi Sanadi Jayyid.
(Haashiyah Ibn-e-Hajar Makki [rh] alal Eezaahi fi Manaasikil Haj Lin Nawawi: p.500, taba' Misr)

Hazrat Maulana Ashraf Ali Thaanwi [rh] is riwaayat ko naql karne ke baad likhte haen

Is se tawassul baadal wafaat bhi saabit hua aur alaawah suboot bir riwaayah ke diraayatan bhi saabit hae kyunke riwaayat awwal ke zael me jo tawassul ka haasil bayaan kiya gaya hae voh dono haalaton me mushtarak hae. (Nashrut-teeb: p.1253)
(Isi tarah ka mafhoom Shifa us Siqaam Lis Sabaki: p.125 me aur Wafa ul Wafa Lil Samhoodi [rh]: 420/2 me bhi hae).

Mundarijah zael Ulama-e-Kiraam bhi is waseele ko jaaez qaraar dete haen

*Allaamah Syed Samhoodi [rh],
Wafa ul Wafa: 422/2
*Allaamah Taj uddin Sabaki Shaafai [rh],
Shifa us Siqaam: p.120
* Allaamah Aaloosi Hanafi [rh],
Roohul Ma'ani: 128/6
*Shah Wali ullah Muhaddis Dehalwi [rh],
Hujjatullaahil Baalighah
*Shah Md.Ishaq Muhaddis Dehalwi [rh],
Miatu Masaail: p.35
* Shah Md.Ismail Shaheed [rh],
Taqwiatul Eemaan: p.95
* Maulana Abdul Hai Lakhnawi [rh],
Majmooa Fataawa: 23/3
* Maulana Hussain Ali sahib [rh],
Balaghatul Hairaan: p.354
* Mufti Azeez ur Rehman [rh],
Fataawa Daarul Uloom: 431, 423, 424, 441/5
*Maulana Rasheed Ahmed Gangohi [rh],
Fataawa Rasheediah: 78/1
* Maulana Mufti Md.Shafi sahib [rh],
Ma'ariful Quran: 42, 44/1
* Akaabir Ulama-e-Deoband [rh],
Almahnad alal Mafnad

TANBEEH

Jis tarah Aanhazrat (saws) ka tawassul dena jaaez hae isi tarah saaliheen ka tawassul dena bhi jaaez hae, chunaanche Imam Abu Abdullah Md. Ibn Md. Al-Abdari Al-Faasi Al-Maaliki Ash-Shaheer

bi Ibnul Haaj Al-Mutawaffi [rh], 737 Hijri.
(Madkhal: 255/1, Taba' Misr);
aur Allaamah Ibn Hajar Makki [rh]
(Haashiyah Ibn Hajar Makki alal Eezaahi fi Manaasikil Hajj lin Nawawi: p.500 taba' Misr);
aur Allaamah Aalosi [rh] (Roohul Ma'ani 128/6) me is ki saraahat farmaate haen.

Hazrat thaanwi [rh]
Waseele par Ek Eteraaz ka jawaab dete haen

Is hadees se ghaer-Nabi ke saath bhi tawassul jaaez nikla, jabke is ko Nabi (saws) se koi taalluq ho qaraabat-e-hissiyyah ka, ya qaraabat-e-maanawiyyah ka, to tawassul bin Nabi (saws) ki 1 soorat yeh bhi nikli aur ahle-fahm ne kaha hae ke is par mutanabbeh karne ke liye Sayyiduna Umar [rz] ne Hazrat Abbas [rz] se tawassul kiya hae, na is liye ke paeghambar (saws) se wafaat ke baad tawassul jaaez na tha jabke doosri riwaayat se is ka jawaaz saabit hae aur choonke is tawassul par kisi sahaabi se nakeer manqool nahi, is liye is me "ijmaa" ke maana aa gae. (Nashrut Teeb: p.302, 303)

Mundarijah zael Ulama-e-Kiraam bhi yahi farmaate haen

* Muhaddis-e-Kabeer Allaamah Zafar Ahmad Usmani [rh], (Imdad ul Ehkaam: 41/1)
* Maulana Mufti Mahmood Hasan Gangohi [rh], (Fataawa Mahmoodiyah: 136, 137/5)
* Maulana Khaer Md.Jalandhari [rh], (Khaerul Fataawa: 198/1)

Imam ul munaazireen hazrat maulana md.ameen aukaadawi [rh] ka ek waaqiyah

Mae jin dino Umrah par gaya to mae wahaan dua maang raha tha ke ae Allah! Apne Nabi-e-Paak (saws) ke waseele se meri dua qubool farma, to 1 sipaahi (shurtah) wahaan khada tha, to woh mujhe kehne laga: shirk, shirk. Mae ne kaha ke Laisa bi shirk - Tawassul, yeh shirk nahi hae balke waseelah hae. Us ne jawaab me kaha: Tawassul amalon ke saath hota hae, kisi zaat ke saath nahi, ya'ni koi nek amal karke dua maango ke yaa Allah! Is nek amal ki barkat se meri dua qubool farma, Laa Biz-zaat, ya'ani zaat se nahi ke yaa Allah! Is wali ki barkat se meri dua qubool farma - saath hi woh kehne laga Al-aamaal mehboob, laa zaat, Aamaal Allah ko pyaare haen, zaat Allah ko pyaari nahi. Mae ne jawaab me kaha: Yuhibbuhum wa yuhibboonah (Al-Aayah), Zawaatu Laa Aamaalu, ke Allah Ta'ala to yoon farmaata hae ke yeh mujh se mohabbat karte haen aur mae un se mohabbat karta hoon, is aayat me to dono taraf zaat hae. To us ne kaha ke zaat pyaari nahi hoti. Achha un logon me yeh hae ke voh Quran sun kar khaamoosh ho jaate haen, chala gaya, khaamoosh ho gaya, phir jab jaa raha tha, mae ne aawaaz di, mae ne poochha: Bhai mae kaon sa amal karke waseelah karoon? To us ne jawaab diya: Pehle 2 rakat nafil padho phir dua maango aur tawassul karo, ke yaa Allah! in 2 rakaton ke waseele se meri dua qubool farma, to

mae ne jawaab me kaha: Teri aur meri 2 rakaten to hon Allah ko pyaari, aur Allah ke Nabi (saws) Allah ko pyaare nahi, ajeeb baat hae, phir woh chala gaya. (Mulakhkhas Yaadgaar Khutbaat)

ETERAAZ

Fazaael-e-Aamaal ke p.96 par Hazrat Shaikh [rh] ne Ek aesa waaqiyah naql kiya hae jis se Aal-e-Rasool (saws) ki tanqees laazim aati hae. Voh aese ke Hazrat Ali [rz] ka jannati hona yaqeeni aur qatai hae aur voh ashrah-e-mubashsharah me se haen. Jab Hajjaaj ibn Yousuf ne Sayeed ibn Jubair rehmatullaahi alaih se poochha ke Hazrat Ali [rz] jannat me haen ya jahannam me, to is par Sayeed ibn Jubair [rh] ne farmaaya ke agar mae jannat me jaa kar dekh loon aur jahannam me jaa kar dekh loon to phir bata sakta hoon. Lehaaza jis ka jannati hona yaqeeni hae us ke baare me kie gae sawaal par in mazkoorah alfaaz se jawaab dene se Aal-e-Rasool (saws) ki tanqees laazim aati hae.

JAWAAB

Hazrat Sayeed ibn Jubair [rh] haalat-e-izteraari me the, Hajjaaj ibn Yousuf chaah raha tha ke kisi tareeqe se mae in ko phansaaoon aur jallaad ko hukm doon ke voh unko qatl kar de. Hajjaaj ibn Yousuf choonke Hazrat Ali [rz] se bughz rakhta tha, lehaaza us ne Hazrat Sayeed ibn Jubair [rh] se aesa sawaal kiya jis se voh phanse, taake mujhe maoqa mil jaae unko qatl karwaane ka. Isi wajah se Hazrat Sayeed ibn Jubair [rh] bade ahsan tareeqe se sawaalaat ke jawaabaat de rahe the.

Hazrat Sayeed ibn Jubair [rh] ne jawaab me na kufr ekhtiyaar kiya aur na hi jhoot bola aur na hi taoriyah ekhtiyaar kiya, balke sirf jawaab ka andaaz badla, jaesa ke Hazrat Musa (a.s.) se jab Firawn ne poochha ke pehli naafarmaan qaomo ka kya anjaam hua? Iska saaf jawaab to yeh tha ko voh jahannam me haen, lekin Hazrat Musa (a.s.) choonke haalat-e-izteraari me the, lehaaza unhone sirf jawaab ka andaaz badla, taake Firawn ko kisi qism ka maoqa na mile baat ko tool dene ka aur na hi unko qatl karne ka. To Hazrat Musa (a.s.) ne jawaab me farmaaya ke uska ilm mere Rab ke paas hae. Bilkul isi tarah Hazrat Sayeed ibn Jubair [rh] ne bhi sirf jawaab ka andaaz badla hae. Lehaza is se Aal-e-Rasool (saws) ki kisi qism ki koi tanqees laazim nahi aati.

Haalat-e-Ezteraar me to kalimah-e-kufr kehna bhi Jaeez hojaata hae

Hazrat Ammaar ibn Yaasir [rz] ko Ek din mushrikeen-e-Arab ne is qadr paani me ghote die ke bilkul badhawaas ho gae aur mushrikeen-e-Arab ne jo kuch chaaha, un se iqraar kara liya. Hazrat Ammaar ki jab un se jaan chhoot gai to darbaar-e-nubuwwat me haazir hue to aankhon se aansu jaari the. Aanhazrat (saws) ne poochha: Ammaar! Kya khabar hae? Arz ki: Yaa Rasoolallaah (saws)! nihaayat hi buri khabar hae, aaj meri jaan us waqt tak na chhooti jab tak ke mae ne Aap (saws) ki shaan me bure alfaaz aur in ke

maaboodeen-e-baatilah ke haq me ache alfaaz istemaal na kie. Aap (saws) ne farmaaya: Ae Ammaar! Dil ki kya kaefiyat thi? Arz ki: Dil eemaan par mutmain hae. Sarwar-e-kaainaat (saws) ne nihaayat shafqat ke saath Hazrat Ammaar [rz] ki aankhon se aansuon ke khatre ponchhe. Farmaaya: Kuch muzaaeqa nahi. Agar yeh phir bhi aesa hi karen to tum bhi aesa hi kar lena. Is ke baad Quran-e-Kareem ki yeh aayat naazil hui jis ka tarjuma hae:- Jo shakhs eemaan laane ke baad khuda ka inkaar kare magar voh jo majaboor kiya gaya ho aur us ka dil eemaan se mutmain hae" (ya'ni us se koi muaakhizah nahi).
(Surah An-Nahl, ayat 14 :Maakhooz az Tabaqaat ibn Sayeed rehmatullaahi alaih).

ETERAAZ

Hazrat Shaikh [rh] ne baaz Sahaba (rz) ki taraf Nabi-e-Paak (saws) ke khoon peene ki nisbat ki hae haalaanke khoon naapaak hae!

JAWAAB

Hazrat Shaikh [rh] ne Fazaael-e-Aamaal p.188 par Hazrat Abdullah ibn Zubair [rz] aur Hazrat Maalik ibn Sinaan [rz] ka vaaqiah naql kiya hae jis me un hazraat ka Huzoor (saws) ke khoon-e-mubaarak ko peene ka zikr hae.

PEHLI BAAT

Pehli baat to is jagah par qaabil-e-tahqeeq yeh hae ke aaya yeh vaaqiaat mustanad bhi haen ya nahi?

JAWAAB

To is ka jawaab yeh hae ke yeh vaaqiaat mustanad haen aur motabar kutub ke andar maojood haen.

Hazrat Abdullah ibn Aubair [Rz] ka Aanhazrat (saws) ke khoon peene ka waaqiah Mundarijah zael kutub me hae

* Mustadrak Haakim : 553/3
* Sunanul Kubra Lil Baihaqi : 67/7
* Siyar Aalaamun Nabla Liz Zahabi: 366/3
* Majmauz Zavaaid ba riwaayat Tabraani wa Bazzaar : 270/8
* Kanzul Ummaal ba riwaayat Ibn-e-Asaakir: 469/13
* Al-Khasaaisul Kubra Lis Siyooti [rh]: 252/2
* Al-Isaabah ba riwaayat Abi Ya'la wal Baihaqi fid Dalaail: 310/2
* Hulyatul Auliya: 330/1
* Haafiz Nooruddin Al-Haisami [rh] is waaqie ko Huzoor (saws) ki khusoosiyat ke baare me naql karne ke baad likhte haen:- "Yeh Tabraani [rh] aur Bazzaar ki riwaayat hae aur Musnad-e-Bazzaar ke tamaam raawi sahih ke raawi haen, siwaae Hunaid ibnul Qasim [rh] ke aur yeh bhi siqah hae. (Majmauz Zavaaid: 270/8)
* Imam Baihaqi rehmatullaahi alaih farmaate haen ke Hazrat Abdullah ibn Zubair [rz] ka Huzoor (saws) ke khoon ko peena, yeh waaqiah Hazrat Asma bint Abi Bakr [rz] aur Hazrat Salman Faarsi [rz] se bhi mustanad sanadon se marwi hae. (Sunanul Kubra Lil Baihaqi: 67/7)
* Hafiz Shamsuddin Zahabi [rh] farmaate haen: Is riwaayat ko Imam Abu Ya'la [rh] ne apni musnad me riwaayat kiya hae aur likha hae, Mae nahi jaanta Hunaid rehmatullaahi alaih raawi par kisi ki jarah ko. (Siyar Aalaam un Nabla: 366/2)

* Allaamah Ali Muttaqi Hanafi [rh] is riwaayat ko naql karne ke baad likhte haen: Is riwaayat ke tamaam raawi siqah haen. (Kanzul Ummaal: 469/13)

Hazrat maalik ibn sinaan [rz] ka aanhazrat (saws) ke khoon peene ka waaqiah mundarijah zael kutub me hae

* Hafiz Ibn Hajar Asqalaani Ash-Shaafai [rh] ne yeh waaqiah Ibn Abi Aasim, Baghawi, Sahih Ibnus Sakan aur Sunan Sayeed ibn Mansoor ke hawaale se bhi naql kiya hae. (Al-Isaabah: 325/3, taba' Misr)
Yahi waaqiah kitaab "Mukhtasar Seerat-e-Rasool, Muallifah Ibn Abdul Wahhaab Najadi: p.402" par bhi maojood hae.
Is kitaab ka naashir ghaer-muqallideen ka mashhoor madrasa Jamiatul Uloom Al-Asariyyah Jehlam hae.

Khulaasah-e-kalaam
Dono waaqiaat mustanad haen aur akaabir-e-Ulama-e-kiraam ne in ko riwaayat kiya hae. Lehaaza baghaer daleel ke ham in waaqiaat ka inkaar nahi kar sakte.

FAAEDAH
Mashhoor Mufassir Allaamah Qurtubi [rh] likhte haen: "Dam-e-masfooh waali aayat Hajjatul Wadaa ke din Arafah me naazil hui". (Tafseer Qurtubi: 216/2)

* Hafiz Ibn Abdul Bar Maaliki [rh] likhte haen:- Maalik ibn Sinaan [rz] Ghazwah-e-Uhud me shaheed hue the.
(Al-Isti'aab ma'al Isaabah: 350/3)
Dekhie Uhud me shaheed hone waale voh bhi the jinhone sharaab pi thi kyunke abhi sharaab ki hurmat naazil nahi hui thi. Bilkul isi tarah dam-e-masfooh ki hurmat ka maslah hae. Lehaaza eteraaz karne waale ke zimme hae ke woh yeh saabit kare ke dam-e-masfooh ki hurmat ke naazil hone ke baad in hazraat ne khoon piya tha.

DOOSRI BAAT

Jamhoor-e-Ulama-e-Kiraam ke nazdeek Huzoor (saws) ke fuzlaat paak haen. Lehaaza koi ishkaal nahi.

ETERAAZ

Hazrat Shaikh [rh] ne Fazaael-e-Aamaal me likha hae ke Huzoor (saws) ka baul va baraaz paak hae.

JAWAAB

Jamhoor-e-Ulama is baat ke qaael haen ke Aap (saws) ke fuzlaat paak haen.

Mufti-e-hind, mufti Md. kifaayat ullah dehalwi [rh] farmaate haen

Shawaafe [rh] me baaz Ulama-e-Muhaqqiqeen [rh] ne Aanhazrat (saws) ke baul wa baraaz ki tahaarat ka hukm kya hae aur Ulama-e-Hanafiyyah [rh] ne isko naql karke uske saath apni muwaafiqat bayaan ki hae. Aur baaz Sahaaba (rz) aur Sahaabiyaat (rz) ke is waaqie se ke unhone

Huzoor (saws) ka peshaab naa-daanistagi me pi liya tha magar Huzoor (saws) ne khabar pa kar unko dua di aur inkaar nahi farmaaya, tahaarat par istedlaal kiya hae. (Kifaayatul Mufti: 19/1)

Umm-e-Aiman ka waqia darj-e-zail kutub mae maujood hae

Musnad lil-Hasan bin sufyaan
Musnad Abi yala
Mustadrak Haakim
Dar-e-kutni
Al-Isabah li-Ibn-e-Hajar Asqalaani [rh]: 360
Al-Istia'ab li-ibn-e-Abdulbar maliki [rh]: 491/4
Ash-Shifaa lil-Qazi Ayaz: 88
Umdatul qari lil-Allamah badruddin Aaini [rh]: 92/4

Mundarijah zael ulama-e-kiraam huzoor (saws) ke fuzlaat ko paak likhte haen

*Hafiz Ibn-e-Hajar Asqalaani Shaafai [rh]:
Fathul Baari: 272/1
* Allaamah Badruddin Aini Hanafi [rh]:
Umdatul Qaari: 35/1
* Imam Nawawi Shaafai [rh]:
Sharah Muhazzab: 234/1
* Mulla Ali Qaari Hanafi [rh]:
Jam'ul Wasaael Shuroohush Shamaael: 2/2
*Haafiz Siyooti Shaafai [rh]: Khasaaisul Kubra: 71/1
* Allaamah Shaami [rh]: Fataawa Shaami: 318/1
*Saahib Nihaayatul Muhtaaj: 242/1,
Fiqh Shaafai ki mashhoor kitaab
* Mughni ul Muhtaaj: 79/2
Fiqh Shaafai ki mashhoor kitaab
* Shaikh Md.Abdul Haq Muhaddis Dehalwi [rh],
Madaarijun nubuwwah:43/1

Mundarijah zael Ulama-e-Deoband bhi Isi ke Qaael haen

*Hazrat Maulana Ashraf Ali Thaanwi [rh]:
Nashrut Teeb: p.135

* Mufti Azeez ur Rahman sahib [rh]:
Fataawa Darul Uloom Deoband: 85, 211/1

*Shaikhul Hadees Maulana Zakariyya [rh]:
Fazaael-e-Aamaal, p.188

* Hazrat Maulana Md. Yousuf Binnori [rh]:
Ma'arifus Sunan: 98/1

*Hazrat Maulana Md. Yousuf Ludhyanwi [rh]:
Aap ke Masaael aur unka Hal: 133/9

EK LATEEF BAHAS

Waheed saheb ne kaha ke Hazrat Shaikhul Hadees [rh] ne to tahreer kiya hae ke Huzoor (saws) ke fuzlaat, peshaab, paakhaana waghairah sab paak haen. Mae ne kaha Fuzlah ka maana bacha hua phook hae, meda khaane ko pakaata hae, usme asl quwwat jigar kheench leta hae aur phook paakhaana ban kar nikal jaata hae, ye mede ka fuzlah hae, phir jigar khoon tayyaar karke dil ko deta hae aur jo phook reh jaata hae voh peshaab ban kar khaarij ho jaata hae, yeh jigar ka fuzlah hae. Phir voh khoon ek ek rag ko steam mohiyya karta hae, us khoon se jo fuzlah bachta hae voh masaamaat me paseene ki shakl me khaarij ho jaata hae. Phir jo khoon juzw-e-badan aur gosht ban gaya uska phook mael kuchael ki shakl me masaamaat ke zarie nikalta hae lekin yeh to saraahatan saabit hae ke awaam ke mael kuchael par makkhi baethti hae magar Aanhazrat (saws) ke jasad-e-atthar par makkhi nahi baethti thi, aur

yeh bhi muttafaq alaih haqeeqat hae ke awaam ka paseenah badbudaar hota hae magar Aanhazrat (saws) ka paseenah-e- mubaarak dunya ki aala tareen khushbuon ko sharmaata tha. Aap (saws) ki neend-mubaarak ko bhi neend hi kaha jaata tha magar voh neend hamaari hazaar bedaariyon se aala va arfa thi. Aap (saws) ka khwaab bhi wahi hota tha, Aap (saws) ki neend-mubaarak se wazu nahi tooTta tha, to jaese Aap (saws) ka paseenah-mubaarak paseenah hi kehlaata hae magar yeh kis ne kaha ke Aap (saws) ke paseenah mubaarak ko aam insaanon jaesa samjha jaae, voh Aap (saws) ke lie paseenah hi tha magar ushaaq ke lie behtareen khushbu. Baadaam-e-raoghan nikaalne ke baad jo baadaam ka fuzlah bachta hae voh baadaam ka fuzlah hi hae magar binolah kahe ke mere fuzlah jaesa hae to koi aqlmand aadmi usko tasleem nahi karega. Aanhazat (saws) beshak insaan the lekin Aap (saws) ko jin khasaaes se Allah Ta'ala ne nawaaza tha un khasaaes ka inkaar kyun kiya jaae? Yaqoot bhi patthar hae, hajar-e-aswad bhi ek patthar hae, magar yaqoot uska muqaabila kyun kar sakta hae? Hajar-e-Aswad jannat se aaya hua hae. Hazraat-e-Anbiya [a.s] ke ajsaam-e-mutahharah muqadassah me Allah Ta'ala ne jannat ki khawaaes rakh die haen, isi lie un ajsaam-e-mutahharah ko mitti par haraam kar diya hae (ke un ko khaae), in ajsaam-e-mutahharah ka paseenah misl jannat ke paseene ke khushbudaar bana diya gaya. Isi tarah doosre fuzlaat bhi agar khusoosiyat-e-tahaarat

rakhte hon to is me kya ishkaal hae?
(Maakhooz az Tajalliyaat-e-Safdar : 481/1)

ETERAAZ

Fazaael-e-Aamaal: p.267 par is aayat "Walaqad Yassarnal Qur'aana lizzikri fahal mim muddakkir" ke tarjume me tahreef ki gai hae.

JAWAAB

Is aayat ke maana me Mufassireen-e-Kiraam [rh] ke 2 qaol haen aur dono qaol apni jagah durust haen.

PEHLA QAOL

Ham ne Quran ko hifz ke lie aasaan kar diya hae.

DOOSRA QAOL

Ham ne Quran ko naseehat haasil karne ke lie aasaan kar diya hae.

Mundarijah zael Mufassireen-e-kiraam [rh] ne dono mazkoorah qaol naql kie haen

* Tafseer Jalaalain - p.441
* Tafseer Kashshaaf - 435/4
* Tafseer Ibn Kaseer - 264/4
* Tafseer Al-Bahrul Muheet - 178/8
* Tafseer Roohul Ma'ani - 84/7
* Tafseer Mazhari - 138/7

Mundarijah zael Mufassireen-e-kiraam [rh] ne sirf ek qaul naql kiya hae

* Zaadul Maseer - 94/8
* Tafseer Qurtubi - 134/17

Hazrat shaikh [rh] ne jis Mafhoom ko zikr kiya hae voh Mundarijah-zael Mufassireen-e-kiraam [rh] se Manqool hae

* Hazrat Abdullah ibn-e- Abbas [rz]
* Imam Mujahid [rh]
* Imam Zahhaak [rh]
* Imam Matarul Waraaq [rh]
* Hazrat Qataadah [rz], Dekhie:
  Tafseer Ibn Kaseer: 264/4

Aur yeh hi mafhoom Hazrat Sayeed ibn-e-Jubair [rz] se bhi manqool hae.
(Zaadul Maseer: 94, 95/8, Tafseer Qurtubi: 134/17, Tafseeerul Muheet: 178/8)

Lehaaza eteraaz karne waalon ko samajh lena chaahie ke is ko tehreef nahi kehte.

ETERAAZ

Fazaael-e-Aamaal aur Fazaael-e-Sadaqaat me kuch waaqiaat aese haen jo naa-mumkinaat me se haen aur un se shirk wa bid'at ka darwaaza khulta hae.

JAWAAB

Jis kaam ko aam insaan naa-mumkin samajhta hae, agar voh kaam kisi Nabi alaihis salaam ke haath par zaaher ho to usko mojizah kehte haen, masalan:-

* Hazrat Saalih alaihis salaam ki oontni ka patthar se paeda hona.
* Hazrat Musa [a.s] ki laathi ka azdaha banna aur haath-e-mubaarak ka raoshan hona aru un ke lie aur un ki qaom ke lie darya me raaston ka banna.
* Isi tarah Hazrat Ibrahim [a.s] ke lie aag ka Gul-e-gulzaar hona.

* Hazrat Eesa [a.s] ke haath par murdon ka zinda hona aur mareezon ka tandrust hona waghaerah.
* Huzoor (saws) ke haath-e-mubaarak par chaand ka 2 tukde hona.

Yeh sab cheezen mojizaat me se haen. Iske alaawah Aap (saws) ke saenkdon mojizaat haen jin ka zikr kutub-e-hadees me maojood hae aur hamaare Maulana Badr-e-Aalam Meerathi [rh] ne Tarjumaanus Sunnah me aur Maulana Ahmad Sayeed, Subhaanul Hind [rh] ne Mojizaat ur Rasool (saws) me bhi saenkdon mojizaat zikr kie haen. Agar aesa kaam jis ko insaan naa-mumkin samajhta hae, kisi wali ke haath par zaaher ho, to us ko karaamat kehte haen, masalan Hazrat Maryam ke lie band hujre me be-maosami phalon ka mohiyya hona aur khushk darakht se taaza khajooron ka mohiyya hona wagaerah, isi tarah Ashab-e-Kahf ka 309 saal ghaar me sona.

Is ke alaawah kutub-e-hadees wa tareekh me saenkdon karaamaat-e-aulia maojood haen jin ka ihaatah is muqaam par dushwaar hae. Eteraaz karne waale jin waaqiaat ko naa-mumkin aur shirk wa bid'aat ka sabab samajhte haen voh isi qabeel se haen, ya to mojizaat haen ya karaamaat haen, eteraaz karne waalon se hamaari guzaarish hae ke voh in waaqiaat ko jab padhen to Musalmaano waale zehan se padhen, Eesaaiyon waale zehan se na padhen. Is lie ke jab Eesaai Hazrat Eesa [a.s] ke waaqiyaat ko padhte haen to voh yeh samajhte haen ke is me Hazrat Eesa [a.s] ka kamaal hae aur yeh kaam Eesa [a.s] ki vajah se ho rahe haen.

Lekin jab Musalmaan in waaqiaat ko padhte haen to voh is zehan se padhte haen ke yeh sab kaam Allah Ta'ala ki taraf se ho rahe haen aur is me dar-haqeeqat Allah Ta'ala hi ki qudrat kaar-farma hae. Lehaaza hamaari guzaarish hae ke jo bhi in waaqiaat ko padhe to voh Musalmaano waale zehan se padhe. Insha Allah usko in waaqiaat me taoheed nazar aae gi. Agar eesaaiyon waale zehan se padhe ga to laa mahaalah usko in waaqiaat me shirk hi nazar aae ga.

AQLI DALEEL

Farz karen ke aese waaqiaat shirk wa bid'at ka sabab haen, is ka matlab to yeh hua ke jo is kitaab ko zyada padhe ga to voh bada mushrik hoga haalaanke hame koi Allah ka bandah jis ne tableeqh me saal ya teen chille lagaae hon nazar nahi aaya jo shirk karta ho. Eteraaz karne waalon ko agar koi aesa bandah nazar aaya ho to zaroor muttala farmaaen warna eesaaiyat waale zehan se in kitaabon ko haath na lagaaen (Wallaahu Aalam bis sawaab).

ETERAAZ

Hazrat Shaikh [rh] ki kitaabon me Aulia-Allah ke lie aesi cheezon ko saabit kiya gaya hae jo Anbiya [a.s] aur Sahaaba Kiraam [rz] ke lie bhi zaaher na hueen.

JAWAAB

Is ka jawaab Imamul Munaazireen, Hazrat Maulana Md.Ameen Uakaadwi [rh] se likhte haen.

"Waheed sahib ne kaha aese waaqiaat ko kaese maan liya jaae? In me aesi baaton ka zikr hae jo Anbiya [a.s] ke lie bhi zaaher nahi hueen, Nabi [a.s] aur Sahaaba [rz] ka muqaam to wali se bohat buland hae. Ye bilkul naa-mumkin hae ke ek kharq-e-aadat Nabi [a.s] aur Sahaabi [rz] ke haath par to zaaher na ho aur kisi wali ke haath par zaaher ho jaae. Mae ne kaha ajeeb baat hae jahaan qiyaas jaaez ho wahaan to aap us ko shirk kehte haen aur (ab) kharq-e-aadaat me qiyaas shuru kar diya hae. Mae aap se poochhta hoon ke aap ko khwaab nazar aate haen ya nahi? Us ne kaha aate haen. Mae ne kaha bilkul wahi jo Anbiya [a.s] aur Sahaaba Kiraam [rz] ko aae ya aur bhi? Us ne kaha yahaan Anbiya [a.s] aur Sahaaba [ra] ka kya zikr, Allah Ta'ala jis ko khwaab chaahen dikha den. Mae ne kaha baaz awqaat ek chhote bache ko khwaab nazar aata hae ke subah bataata hae ke aaj khwaab me mae ne dekha ke naana abbu aae haen aur waaqiatan voh aa bhi jaate haen aur khwaab sachcha ho jaata hae. Magar is khwaab ka koi yeh keh ke inkaar nahi karta ke ghar ke badon ko yeh khwaab nahi aaya to ham kaese maan len ke bachche ko khwaab aa gaya? Dekho Hazrat Bi Bi Maryam [a.s] waliyyah haen, un ko be-maosam phal mil rahe haen. Magar Hazrat Zakariyya [a.s] jo Nabi haen, unko nahi mil rahe, Sayyidah Ayesha Siddiqa [rz] ko khaawind ke hote hue ladki bhi nahi di aur Bi Bi Maryam [a.s] ko baghaer khaawind ke ladka ata farma diya, Hazrat Yaaqoob [a.s] ke haath-e-mubaarak rozaana

munh par phirte haen magar beenaai waapis nahi aai, Hazrat Yousuf [a.s] ki sirf qamees lagne se beenaai waapis aa gai, jo hawa Sulaiman [a.s] ka takht uthaae phirti thi us hawa ko yeh hukm nahi mila ke safar-e-hijrat me Aap (saws) ko ek lamhe me Madinah pohncha de, Hazrat Sulaiman [a.s] Nabi haen lekin takht-e-bilqees ka aana un ke ṣahaabi ki karaamat hae, to bhai yeh Allah Ta'ala ka ekhtiyaar hae, voh chaahen to hazaaron meel door Baitul Muqaddas ka kashf ho jaae, jannat dozakh ka kashf ho jaae aur na chaahen to chand meel se Sayyiduna Usman [rz] ki shahaadat ki ghalat khabar aae aur Aap (saws) bae'at lena shuru kar den. Voh na chaahe to Kan'aan ke kunwen me Yousuf [a.s] ka Yaaqoob [a.s] ko pata na chale aur jab chaahe to Misr se Yousuf [a.s] ke kurte ki khushbu Kan'aan me soongha de. Mae ne kaha aap jo saari dunya ko mushrik keh rahe haen us par nazr-e-saani karen aur taubah karen".

(Maakhooz az Tajalliyaat-e-Safdar: 469/1)

Chand beja eteraazaat aur un ke mudallal jawaabaat aap hazraat ne mulaaheza farma lie haen, motarizeen ke baaqi beja eteraazaat is qaabil nahi ke un ke jawaabaat ke darpe ho kar qeemti waqt ko zaae kiya jaae, aql-e-saleem rakhne waalon ke lie itna hi kaafi hae. Allah Ta'ala is ko apni baargaah me qubool farmaae.

Aameen Yaa Rabbal Aalameen.